

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Ha'meem*[1].	حمٓ ﴿١﴾
2. By[2] The Book[x] the manifester[x].	وَٱلْكِتَٰبِ ٱلْمُبِينِ ﴿٢﴾
3. Verily We descended it[x] in a night-she[y] blessed-she[y3]; verily We were warners.	إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةٍ مُّبَٰرَكَةٍ إِنَّا كُنَّا مُنذِرِينَ ﴿٣﴾
4. In it[w] (*to be/being*) sundered every matter[x] *hakeemen*[x4] (*infinite hekmah*[5] *possessor*).	فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴿٤﴾
5. A command[x] from *endana* (*by munificence of/by Rule of Us*); verily We were senders.	أَمْرًا مِّنْ عِندِنَآ إِنَّا كُنَّا مُرْسِلِينَ ﴿٥﴾
6. A mercy[w] from your[t] Lord; verily He (*is*) The *Sameeo*[6] (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*) The Omniscient.	رَحْمَةً مِّن رَّبِّكَ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦﴾
7. The Heavens'[w] and the Earth's[w] Lord and what (*are*) between them both, *en* (*if*) you[c] were *moqeneena* (*certitude possessors*).	رَبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَآ إِن كُنتُم مُّوقِنِينَ ﴿٧﴾
8. No an *elaha* (*a deity*) except Him; [*He*] quickens and [*He*] deadens[7], your[n] Lord and Lord (*of*) your[n] fathers-the-firsts'.	لَآ إِلَٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ رَبُّكُمْ وَرَبُّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ ﴿٨﴾
9. Rather they (*are*) in a doubt playing.	بَلْ هُمْ فِى شَكٍّ يَلْعَبُونَ ﴿٩﴾
10. So let-[*you*[s]] watch[8]/observe a day (*when*) *ta'tey*[w] ([*it*[w]] *haps/comes*)[w] the Heaven[w] by a smoke[x] manifester[x].	فَٱرْتَقِبْ يَوْمَ تَأْتِى ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ ﴿١٠﴾
11. [*It*[x]] overlays the mankind; this[x] (*is*) a torment, painful.	يَغْشَى ٱلنَّاسَ هَٰذَا عَذَابٌ أَلِيمٌ ﴿١١﴾
12. (*O*), our Lord: let-doff[9] *a'n* (*off*) us [*You*[s]] the torment; verily we (*are*) believers.	رَّبَّنَا ٱكْشِفْ عَنَّا ٱلْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾
13. Wherefrom[10] for them the reminiscence[w-]/remembrance[w11] and *qad* (*already and affirmatively*) came[x] (*to*) them a messenger[x] manifester[x].	أَنَّىٰ لَهُمُ ٱلذِّكْرَىٰ وَقَدْ جَآءَهُمْ رَسُولٌ مُّبِينٌ ﴿١٣﴾

[1] See the *Lexicon* attached to this *Translation* for a commentary on this.

[2] In Arabic the letter "و" is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is "*by*!" Therefore, since this *Ayah* begins by making an oath by the name of "الكتاب," so we start with the word "*by*" and not "و" as "و" will *not* suffice the meaning in this case!

[3] In Arabic the word "ليلة" is a *feminine* gender *per se*! So, any *adjective modifying* it is *feminized by***!

[4] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"

[5] See the *Lexicon* attached to this *Translation* for "*hekma*!"

[6] See the *Lexicon* attached to this *Translation* for this multi-meaning word "*Same'o*"= "المسمع!""

[7] The word "أمات," in "يُميت" is the *transitive* verb *to deprive of life*! See *Merriam Webster's Unabridged Dictionary*!

[8] The word "ارتقب" = "observe," means "*wait for*!"

[9] The phrase "اكشف عنّا" is an Arabic *tongue* expression meaning *let-doff/remove off us*!

[10] The word "أنّى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where!

[11] The word "ذكرى" is "reminiscence/*remembrance*" based on this great *Ayah*, "And if the Satan (*causes*) you[g] to assuredly forget then sit not, after [the] reminiscence/remembrance" (*Surah* 6: 68).

14. Afterwards they[z] diverted *a'n* (*off*) him and they[z] said: *moallamon* (*he that was taught*) a maniac[12].	ثُمَّ تَوَلَّوۡاْ عَنۡهُ وَقَالُواْ مُعَلَّمٞ مَّجۡنُونٌ ١٤
15. Verily We (*are*) doffing[13] the torment a little; verily you[b] (*are*) returnees[x].	إِنَّا كَاشِفُواْ ٱلۡعَذَابِ قَلِيلًاۚ إِنَّكُمۡ عَآئِدُونَ ١٥
16. Day [*We*] seize the seizing[w] the *kubra*[w14] (*biggest*[w]); verily We (*are*) revengers[x].	يَوۡمَ نَبۡطِشُ ٱلۡبَطۡشَةَ ٱلۡكُبۡرَىٰٓ إِنَّا مُنتَقِمُونَ ١٦
17. And *laqad* (*verily, already and affirmatively*) We essayed before them Pharaoh's people and came (*to*) them a messenger[x] *kareemon*[x15] (*bounty-giver and ennobler*).	۞وَلَقَدۡ فَتَنَّا قَبۡلَهُمۡ قَوۡمَ فِرۡعَوۡنَ وَجَآءَهُمۡ رَسُولٞ كَرِيمٌ ١٧
18. That *addo*[16] (*let-you*[z] *personally deliver/perform your*[n] *full obligations*) to me Allah's *eba'da* (*worshippers/submitters-/slaves*)[x]; verily I, for you[b] a messenger[x] trustworthy[x].	أَنۡ أَدُّوٓاْ إِلَيَّ عِبَادَ ٱللَّهِۖ إِنِّي لَكُمۡ رَسُولٌ أَمِينٞ ١٨
19. And that not heighten you[z] on Allah; verily I am *aa'teykum* (*coming to you*[c])by an authority[x] manifester[x].	وَأَن لَّا تَعۡلُواْ عَلَى ٱللَّهِۖ إِنِّيٓ ءَاتِيكُم بِسُلۡطَٰنٖ مُّبِينٖ ١٩
20. And verily I refuged by my Lord and your[n] Lord that you[z] stone [*me*][17].	وَإِنِّي عُذۡتُ بِرَبِّي وَرَبِّكُمۡ أَن تَرۡجُمُونِ ٢٠
21. And *en*(*if*) not you[z] believed for me, so let- detach-/isolate you[z] from [*me*][18].	وَإِن لَّمۡ تُؤۡمِنُواْ لِي فَٱعۡتَزِلُونِ ٢١
22. So [*he*] invoked his Lord: verily these (*are*) people[x] criminals[x].	فَدَعَا رَبَّهُۥٓ أَنَّ هَٰٓؤُلَآءِ قَوۡمٞ مُّجۡرِمُونَ ٢٢
23. So *as'rey*[19] (*let: tread/ nocturnally-tread*[*you*[s]]) by My *eba'de*[x] (*worshippers/ submitters/ slaves*) nightly; verily you[b] *mutta-ba'ona* (*are to be closely-followed*)	فَأَسۡرِ بِعِبَادِي لَيۡلًا إِنَّكُم مُّتَّبَعُونَ ٢٣
24. And let [*you*[s]] the sea *rahwan*[20] (*quiet/ furrow/ depressed and its both sides raised*); verily they (*are*) soldiers *mughra-ghoona*[X21] (*they who are to be drowned*).	وَٱتۡرُكِ ٱلۡبَحۡرَ رَهۡوًاۖ إِنَّهُمۡ جُندٞ مُّغۡرَقُونَ ٢٤
25.How-many[22] they[z] left of gardens[w] and wells[w].	كَمۡ تَرَكُواْ مِن جَنَّٰتٖ وَعُيُونٖ ٢٥

[12] The word "**مجنون**" is a *noun* corresponding to "*maniac*" rather than "*insane*" which is an *adjective*!

[13] See footnote 5172 above regarding "*uncover*!"

[14] The word "**البطشة**" is a *feminine* gender in Arabic! Hence any *modifying adjective* to it *must be likewise*! Also, the word "**الكبرى**" is the *feminine* of "**الأكبر**" = "*the biggest*," See **الهادي**!

[15] The word "*kareem*"= "**كريم**" is a *subjective, singular, masculine noun*! It has *no exact* English equivalent, as explained at length in the *Introduction* to this *Translation*! Summarily: *bounty-giver ennobler and of many uses/effects*!

[16] With respect the word "*addo*," it is to be noted that it is from "**أداء**," meaning: *personally* performing (*the obligation*), e.g.: a *payer* must pay the payment to the *payee in person* or in certain circumstances the *payee's legal representative*! This is in *contrast* to "*waffa*"= "**وفّى**" *paid the full obligations in any way*!

[17] The word "**ترجمون**" the *derivative* from "**رجم**,"which has *many meanings*: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, (7)killed! Also, the letter "**ن**" in "**ترجمون**," by Arabic (*linguistic*) Rule, is called " **نون الوقاية او العماد، حيث لا يُستَغنى عنها**" which *precedes the speaker's pronoun* "**ي**!" The speaker's pronoun "**ي**" in "**ترجمون**" is *omitted*, for "**التخفيف**," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See **إعراب القرآن، لمحمود صافي**

[18] That is you leave me alone and not punish me or annoy me! Also, the speaker's pronoun "**ي**" in "**فاعتزلون**," by Arabic (*linguistic*) Rule, is *omitted*, for "**التخفيف**," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See **إعراب القرآن، لمحمود صافي**

[19] The word "**سرى**" is literally: *nocturnal-ambulating/ treading*! See **اللسان**! But this *nightly* is for *more emphasis*!

[20] The word "**رهوا**" has several meanings, among them, applicable in this context, and Allah knows best, is: "*quiet/ furrow/ depressed-and-its-sides-raised*," or "*quiet-and opened*!" Clearly there is *no* English equivalent for the word "**رهوا**"! **الرهو من الأرض= ما اطمأن من الأرض وارتفعت جوانبه** See **الهادي، اللتاج**!

[21] The word "*mughragoon*" is *muscular, objective, plural noun* meaning: *the ones who are to be drowned*!"

[22] The word "**كم**" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*!"

26. And *zoro'en*[23] (*green standing crops, just before harvesting, or the vegetations after sprouting*) and a *maqa'men* (*status* x-/*station*x) *kareemen*x24 (*bounty-giver and ennobler*).	وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾
27. And a boon w25 they z were in it w *fa'keyheena*[26] (*amusers/fruit givers/fruit possessors*).	وَنَعْمَةٍ كَانُوا فِيهَا فَٰكِهِينَ ﴿٢٧﴾
28. Like *tha'leka* (*afar-that-it/*) x and We bequeathed it w a people others.	كَذَٰلِكَ وَأَوْرَثْنَٰهَا قَوْمًا ءَاخَرِينَ ﴿٢٨﴾
29. So not wept w over them the Heaven w and the Earth w; and not they z were *mundhareena*[27] (*they who were reprieved*).	فَمَا بَكَتْ عَلَيْهِمُ ٱلسَّمَآءُ وَٱلْأَرْضُ وَمَا كَانُوا مُنظَرِينَ ﴿٢٩﴾
30. And *laqad* (*verily, already and affirmatively*) *najjayna* (*We iteratively delivered*) Israel's sons from the torment x the humiliative x.	وَلَقَدْ نَجَّيْنَا بَنِىٓ إِسْرَٰٓءِيلَ مِنَ ٱلْعَذَابِ ٱلْمُهِينِ ﴿٣٠﴾
31. From Pharaoh; verily he [was] high of the exceeders x28.	مِن فِرْعَوْنَ ۚ إِنَّهُۥ كَانَ عَالِيًا مِّنَ ٱلْمُسْرِفِينَ ﴿٣١﴾
32. And *laqad* (*verily, already and affirmatively*) We chose them on a knowledge over the worlds x.	وَلَقَدِ ٱخْتَرْنَٰهُمْ عَلَىٰ عِلْمٍ عَلَى ٱلْعَٰلَمِينَ ﴿٣٢﴾
33. And *aa'taynahom* (*We accorded them*) of the *Aya'te*w (*miracles-/signs/proofs*) what (*is*) in it x an essay x manifester x.	وَءَاتَيْنَٰهُم مِّنَ ٱلْءَايَٰتِ مَا فِيهِ بَلَٰٓؤٌا مُّبِينٌ ﴿٣٣﴾
34. Verily these surely say.	إِنَّ هَٰٓؤُلَآءِ لَيَقُولُونَ ﴿٣٤﴾
35. *En* (*not*) it w except our dying-she y the first w and not we surely (*are*) *munshareena*[29] (*they that are to be resurrected*).	إِنْ هِىَ إِلَّا مَوْتَتُنَا ٱلْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ ﴿٣٥﴾
36. So *ea'to* x (*let-you* z *bring/cause to come*) x by our fathers, *en* (*if*) you c were *ssa'deqeena* (*always truth enforcers*).	فَأْتُوا بِـَٔابَآئِنَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٣٦﴾
37. Are they *khayron* (*choicer/superior/worthier*) or *Tobba'a's* people; and who r of before them; We perished them; verily they were criminals x.	أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ أَهْلَكْنَٰهُمْ ۖ إِنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٣٧﴾
38. And not We created the Heavens w and the Earth w and what (*are*) between them-both playfully.	وَمَا خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا لَٰعِبِينَ ﴿٣٨﴾
39. Not We created them both except by the right x; [and,] but most (*of*) them not know.	مَا خَلَقْنَٰهُمَآ إِلَّا بِٱلْحَقِّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾
40. Verily the Sunderance x30 (*Judgment*) Day (*is*) their appointment wholes.	إِنَّ يَوْمَ ٱلْفَصْلِ مِيقَٰتُهُمْ أَجْمَعِينَ ﴿٤٠﴾
41. Day not suffices[31] a guardian *a'n* (*regarding*) guardian a thing; and not they (*are to be*) succored.	يَوْمَ لَا يُغْنِى مَوْلًى عَن مَّوْلًى شَيْـًٔا وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾
42. Except whom p Allah *ra'hema*[32] (*mercy-gave*); verily He (*is*) The Mighty *Ar-Raheemo* (*The iterative mercy Giver*).	إِلَّا مَن رَّحِمَ ٱللَّهُ ۚ إِنَّهُۥ هُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٤٢﴾

[23] See the *Lexicon* attached to this *Translation* for this rather important word!
[24] See footnote 5266 above regarding "*kareem*"= "كريم!"
[25] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!
[26] The word "*fa'keyhoon*" is *masculine, plural noun*, with *two distinct meanings*: (1) *amusers*, (2) *fruit giver* or *fruit possessor*!
[27] The word "*mundhareen*" is *muscular, objective, plural noun* meaning: *ones who were reprieved*!
[28] The word "المسرفين" is *not* exclusively in the *wherewithals*, as *may first appear*, but *rashness* in *word*, or *action*!
[29] The word "*munshareen*" is *muscular, objective, plural noun* meaning: *ones who are to be resurrected*!
[30] That is Day of *sound-determination* which *sunders* (separates) *right* from *wrong*, it is *absolutely conclusive*!
[31] The word "يغني" has double meanings: (1) suffices, (2) enriches!
[32] The word "رحمة" = "*mercy*" in Arabic "رحمة" is *unlike* its English equivalent, in that "رحمة" can be *conjugated* into *verbs* of the past, present, future, active, passive, etc! As in this case, it is constructed in the past-tense for

43. Verily tree[w] (*of*) the *zaqqoomen*[33] (*most distasteful and evil fruit in Hell*).	إِنَّ شَجَرَتَ ٱلزَّقُّومِ ﴿٤٣﴾
44. (*It* [w] *is*) *tta'aamo*[x] (*wheat/edible/food-grains*) [x] (*of*) the *athee'me* (*repetitive/iterative sinner*).	طَعَامُ ٱلۡأَثِيمِ ﴿٤٤﴾
45. (*It*[x] *is*) as the *muh'le*[x] (*moltenbrass*) boiling[x] in the bellies[x].	كَٱلۡمُهۡلِ يَغۡلِي فِي ٱلۡبُطُونِ ﴿٤٥﴾
46. Like boiling (*of*) the *hameemen*[34] (*maximally heated water*).	كَغَلۡيِ ٱلۡحَمِيمِ ﴿٤٦﴾
47. Let-you[z] take him then let-drag him you[z] to the *Jaheeme's*[35] (*intensely-blazing Fire*[w]) midst.	خُذُوهُ فَٱعۡتِلُوهُ إِلَىٰ سَوَآءِ ٱلۡجَحِيمِ ﴿٤٧﴾
48. Afterwards *ssobbo* (*let-descend/pour you*[z]) atop his head of the *hameemen*[36] (*maximally: heated/cooled water*) torment.	ثُمَّ صُبُّواْ فَوۡقَ رَأۡسِهِۦ مِنۡ عَذَابِ ٱلۡحَمِيمِ ﴿٤٨﴾
49. Let-taste [*you*[s]]; verily you[g] you[s] (*are*) the mighty, the *kareemo*[37] (*bounty-giver/ennobler/enabler of usable trait*).	ذُقۡ إِنَّكَ أَنتَ ٱلۡعَزِيزُ ٱلۡكَرِيمُ ﴿٤٩﴾
50. Verily this (*is*) what you[c] were by it[x] dubitating.	إِنَّ هَٰذَا مَا كُنتُم بِهِۦ تَمۡتَرُونَ ﴿٥٠﴾
51. Verily the *mutaqeena* (*they who reverentially guard against Allah's displeasure*) (*are*) in a *maqa'men* (*status*[x]/*station*[x]) *ameenen* (*iteratively-secure*[x]).	إِنَّ ٱلۡمُتَّقِينَ فِي مَقَامٍ أَمِينٖ ﴿٥١﴾
52. In paradises[w]/gardens[w] and wells[w].	فِي جَنَّٰتٖ وَعُيُونٖ ﴿٥٢﴾
53. They[z] dress of *sundosen* (*fine-silk*) and *istabraqen* (*rich-brocade*) mutually fronting (*tête-à-tête*).	يَلۡبَسُونَ مِن سُندُسٖ وَإِسۡتَبۡرَقٖ مُّتَقَٰبِلِينَ ﴿٥٣﴾
54. Like *tha'leka* (*afar-that-it/*) [x] and We wedded/-paired them by *hooren-een*[w] (*females of fair skin, large eyes whose white is very white and the black is very black*)[w].	كَذَٰلِكَ وَزَوَّجۡنَٰهُم بِحُورٍ عِينٖ ﴿٥٤﴾
55. They[z] call/summon in it[w] by every fruit[w38] *ameneena* (*self-safety-securers*[x]).	يَدۡعُونَ فِيهَا بِكُلِّ فَٰكِهَةٍ ءَامِنِينَ ﴿٥٥﴾
56. Not taste they[z] in it[w] the death except the dying-she[y] the first[w]; and [*He*] precluded them the *Jaheeme's*[39] (*intensely-blazing Fire*[w])'s torment[x].	لَا يَذُوقُونَ فِيهَا ٱلۡمَوۡتَ إِلَّا ٱلۡمَوۡتَةَ ٱلۡأُولَىٰۖ وَوَقَىٰهُمۡ عَذَابَ ٱلۡجَحِيمِ ﴿٥٦﴾
57. A munificence[x] from your[t] Lord; *tha'leka* (*afar-that-it/*)[x] it[x] (*is*) the win[x] the great[x].	فَضۡلٗا مِّن رَّبِّكَۚ ذَٰلِكَ هُوَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ﴿٥٧﴾
58. So verily only, We facilitated it[x] by your[t] tongue, *la'alla* (*craving currently unavailable deed that/perhaps*) they bethink they[z].	فَإِنَّمَا يَسَّرۡنَٰهُ بِلِسَانِكَ لَعَلَّهُمۡ يَتَذَكَّرُونَ ﴿٥٨﴾
59. So let-watch/observe [*you*[s]] verily they (*are*) *murta-geboona*[40] (*observers/watchers*)[x].	فَٱرۡتَقِبۡ إِنَّهُم مُّرۡتَقِبُونَ ﴿٥٩﴾

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the masculine singular! There is no way to exactly render this in English *per se*! So the closest is to possibly say: "except whomever mercy-gave Allah," thus introducing the idea of "mercy-given" which the Arabic text does not really say *per se*! The Arabic says, as if to say: *except whomever mercied* Allah" which cannot be said in correct English, as there is *no* such word as "*mercied*!"

[33] A tree in the midst of Hell!

[34] The word "*hameem*"="حميم," has *no* English equivalent *per se*! So, we *transliterate* and *parenthetically explain*! The word "*hameem*"="حميم," has at least *four* different meanings, one of which is a *paradoxical* meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* and *third*: possessors of mutual affections towards another; and *fourth*: relative or a friend! See اللسان!

[35] The word "الجحيم" is proper noun, but it means *intensely blazing fire*! See الراغب!

[36] See footnote 4962 above regarding حميم!

[37] See footnote 27 of the *Introduction* regarding the very important word: "*kareem*"= "كريم!"

[38] The word "فاكهة" = "*fruit*" in Arabic is *feminine-gender*! Hence it is *feminized* by [w]!

[39] See footnote 4962 above regarding *Jaheem*!

[40] The word "ارتقب" = "observe," means "*wait for*!"